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MARCH 1978 VOLUME VII, No. 3

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Presenting The Living Light philosophy and
features of interest to spiritually-minded people.

Serenity

Sentinel

VOLUME VII, No. 3

MARCH 1978

Articles of Interest

NEW EXPERIENCES AND NEW ATTITUDES/*Richard P. Goodwin* 2

Excerpts from the Classics

A WANDERER IN THE SPIRIT LANDS/*Franchezzo*4
VIEWS OF OUR HEAVENLY HOME/*Andrew Jackson Davis*8
THE STRANGE STORY OF AHRINZIMAN/*Silvani*14
THE PENETRALIA/*Andrew Jackson Davis*18
A GUIDE TO MEDIUMSHIP/*E. W. & M. H. Wallis*.20
DISCOURSES FROM THE SPIRIT-WORLD/*Rev. R. P. Wilson*22
THE BLUE ISLAND/*W. T. Stead*37

Regular Features

VISITORS' VIEWS6
INVOCATION10
TODAY'S VIEW OF PAST FRONTIERS11
NEWS AND VIEWS.12
DICTIONARY OF THE LIVING LIGHT PHILOSOPHY16
SPIRITUAL HEALING27
SERENITY STUDENTS.31
IN OUR THOUGHTS.33
CHILDREN'S CORNER.35
FABLES FOR YOUNG AND OLD.38
GOURMET'S DELIGHT.41
SERENITY EVENTS.43

Published monthly by SERENITY, P. O. Box 137, Forest Knolls, CA 94933

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Rates: 50 cents a copy, \$5.50 a year



New Experiences

and

New Attitudes

by Richard P. Goodwin

How appropriate on this, the first day of a new year, to consider *New Experiences and New Attitudes* as most of us are well aware that all experience is directly related to an attitude of mind.

Once we accept consciously that we are indeed responsible for all of the experiences that we have, we start on the conscious effort to reach the cause of all things in our life.

And so it is that man, in truth, is at the helm of his ship, the master of his destiny though he may not yet know that simple truth, for he and he alone is encountering all of

the experiences that he has set into motion by his own attitudes in life. And so the first step in becoming consciously aware that we are, in truth, getting exactly what we want from life, is to awaken within ourself, by first pausing to think and redirecting this Infinite Divine Energy from responsibility that we seem to choose to push outside of our sphere and our zones of action. Once we accept consciously that we are indeed responsible for all of the experiences that we have, we start on the conscious effort to reach the cause of all things in our life. When we look outside and we see so often how successful someone else is, and we quickly

NEW EXPERIENCES AND NEW ATTITUDES

make the judgment of what caused their success, and we try to apply those judgments to ourself, they frequently do not work for us. For our judgments in life do not see clearly. They have total consideration of themselves. They are limited by what our few years on earth has offered to us by our own acceptance. And so we must go beyond the limited

Man gives to himself and takes from himself, ever in keeping with his limited judgments which are known as his errors of ignorance.

judgment of past experiences, and start anew in this moment to awaken within us the possibility of all the good that life has to offer.

This philosophy does not teach, nor does it believe, that God is a limited God, that God is a personal God in the sense of giving to one and taking from another. Man gives to himself and man takes from himself, ever in keeping with his limited judgments which are known as his errors of ignorance. And it is these errors of ignorance that causes our struggles in life.

Let us in beginning anew, or beginning again, begin with an attitude of mind of our divine eternal right to all of

the goodness that life has to offer.

As we believeth within us, so we becometh. But we must remember, my friends, from a lack of control of our own mind, we believe many things one day only to disbelieve them the next. We do not give ourself that opportunity to cherish our belief, to feed the necessary energy to it for a sufficient length of time for its goodness to return to us. We are what we think. I have

... on some level of consciousness we think about everything that we do, and we also think about everything that we do not do.

seen it said often in these latter years, especially with such diet consciousness in our country, that we are what we eat. We are only what we eat because we are what we think. We must first think before we eat. And we all think before we act. Ofttimes we do not think that we have thought before we have acted, but no act is possible without a thought to precede it. We do not often appreciate the reactions to our actions and we simply say in order to justify them, that we did not give that thought, or we did not think about it. I assure you, my friends, on

(continued page 5)

The Wanderer returns home after visits in realms of darkness.

A WANDERER *in the* SPIRIT LANDS

by Franchezzo

MY HOME IN THE TWILIGHT LANDS — COMMUNION BETWEEN THE LIVING AND THE DEAD

CHAPTER X.

Continued from last issue—

In my home in the Twilight Land I rested now for a time, studying to learn more of myself and the powers I had within me, and seeking to apply the lessons I had learned in my wanderings. My chief instructor at this time was a man like myself in many respects, who had lived a similar life on earth and had passed through the lower spheres, as I was now doing, and who had become a dweller in a bright land of sunshine from which he came constantly to teach and help those of the Brotherhood who, like myself, were his pupils.

There was likewise another teacher or guide whom I sometimes saw, whose influence over me was even greater, and

from whom I learned many strange things, but as he was in a much more advanced sphere than the other, it was but seldom that I could see him as a distinct personality. His teachings came to me more as mental suggestions or inspirational discourses in answer to some questioning thought on my part. This spirit I shall not now describe to you, as at this time of my sojourn in the Twilight Land I saw him but very dimly, and only clearly when my progression had carried me into a brighter state.

Though this man was not fully visible to me I was often conscious of his presence and his aid, and when later on I learned that he had been my principal guardian spirit during
(continued page 30)

NEW EXPERIENCES AND NEW ATTITUDES

continued from page 3

some level of consciousness we think about everything that we do, and we also think about everything that we do not do. We are indeed aware, the moment we make the effort to pause, we are aware of what we are doing and most certainly are aware of what we are not doing. For our experiences each and every day are revealing to us constantly what we are doing with our life.

... to express the God-Will or the goodwill, then we must through an effort of tolerance that brings understanding, accept the right of all expression — to accept the right of expression that we judge to be bad as well as we accept the right of expression that we judge to be good.

God, this Divine, Intelligent, Impartial Energy that sustains all things in life, that accepts everything, is sustaining each and every thought that you choose to entertain in mind. The demonstration of nature reveals to us that the will of God is total acceptance. For there is nothing your eyes can view, nor your ears can hear that the Infinite, Impartial, Divine, Intelligent

Energy known as God, is not sustaining.

So if we wish to be more godly, if we wish more good in our life, then we must first make the effort to express the will of the Divine. And to express the God-Will or the goodwill, then we must, through an effort of tolerance that brings understanding, accept the right of all expression — to accept the right of expression that we judge to be bad as well as we accept the right of

This philosophy does not teach that God is a judge. And so when man chooses to judge, then man is placing himself superior to the humble, Divine, Intelligent Being called God.

expression that we judge to be good. For, in truth, nothing is either good or bad, but our thinking makes it so. And so our thoughts have created many things. This philosophy does not teach that God is a judge. And so when man chooses to judge, then man is placing himself superior to the humble, Divine, Intelligent Being called God. When man rises in his superiority, as he sits on a throne of judgment, placing himself above and beyond in consciousness, the Divine, Intelligent Being or

(continued page 7)

Visitors' Views

"I really enjoyed thoroughly all the music and love, joy and inspiration that is here. I felt I was at a Banquet of Nourishment. All love to you and much gratitude for the experience." S.B.B.

* * * * *

"Enjoyed the service even more than I did two years ago. Thanks." M. H.

* * * * *

"The truth of life is within your church. I was impressed by your serene service. I am glad I had the opportunity of attending your service." B.S.T.

* * * * *

"For anyone who is confused Spiritualism can offer an immediate clarity, a sense of peace. It also makes you wonder just what God can do." A.J.

* * * * *

"Most enlightening. Thank you."

"I felt that this is a really neat place. Looking for some way to come to a better place in my life and this looks like a good starting place." A.J.

* * * * *

"I was introduced to Serenity through friends and have shared my experience in turn with other friends. I enjoyed attending your church, and it is unique indeed. The very fact that there are healers present and acting in the church delights me. Serenity left me feeling very good, something which many other churches have been unable to do. I wish to attend Serenity again." J.B.J.

* * * * *

"Inspiring." J. E. M.

* * * * *

"Attending Serenity services are always interesting and uplifting. I've only attended a few times but I do find a peace of mind and gentleness amongst the teachings. Thanks." M.C.K.

NEW EXPERIENCES AND NEW ATTITUDES

continued from page 5

Energy known as God, or good, then man suffers the consequences of his own transgressions. For each and every judgment that we hold so tenaciously and so dearly to establishes the law of destiny within our life. And once that law is established, we must follow it where it is destined to lead.

*For each and every judgment
that we hold so tenaciously
and so dearly to establishes
the law of destiny within
our life.*

And so we find before judgment, comes desire. And it is the unfulfillment of our desires that cause us to entertain so much judgment in life. So let us view what our desires are, that we may be freed from these limited paths of destiny, the effects of judgment. Let us view desire in the light of reason. Let us accept the demonstrable truth that desire is indeed the divine expression. When we have these desires—and none of us are free from desire while yet in

*... it is the unfulfillment
of our desires that cause
us to entertain so much
judgment in life.*

flesh—when we have these desires that plague our mind, we must pause in reason and in total consideration, for we must make decisions, and these decisions must be based upon what is in the best interest, and the good of the whole of my life. For it is natural to desire, but it is detrimental to judge how the desires that we entertain in our minds shall be fulfilled. It is the judgment of the fulfillment of desire that limits man and causes man so much lack in life, so much struggle, and so much discord, which is the true cause of all disease.

No mind balanced in the realms of harmony experiences discord or disease. The

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students of this philosophy are well aware of the causes of discord or disease. Being aware, (continued page 9)

The earth has a *third* motion!

Views of Our Heavenly Home

by Andrew Jackson Davis

CONCERNING THE SOLAR AND ASTRAL CENTRES

Continued from last issue--

But do not astronomers generally know or believe, that the earth has also a *third* motion? The enlightened Russian investigator, Madler, supposed that he discovered a profounder motion. He declared scientifically that our sun, and the earth (of course), together with the entire planetary system, is journeying harmoniously around a mighty and far-away centre which is located in the brightest of that wonderfully brilliant group of seven stars, called the Pleiades.

For a sacred moment let us contemplate the refulgent centre about which our system is said to be rhythmically revolving. (Let me here say that while I know that our whole system is drifting toward Alcyone, I do not yet certainly know that Alcyone is the

centre.) Alcyone, for example, is the mother of our ever-faithful sun; the grandmother of our earth, and the great-grandmother of the little moon which *plays in and out* about the orbit of the earth like a boy around his affectionate mother. But there are many mighty and majestic sons and daughters, together with a countless host of grandchildren and great-grandchildren, playfully circling around their august maternal ancestor. These pilgrim-children are great pedestrians! They all move forward with a cheerful regularity toward the great ancestral constellation, at the delightfully exhilarating rate of about eight miles in every second, thus making extra express-train time (always "on time," and never once "jumping the track"), and yet going
(continued page 26)

NEW EXPERIENCES AND NEW ATTITUDES

continued from page 7

they have the great privilege of choosing the path of harmony called peace or the path of discord and disturbance in their lives. But the path of peace and the path of harmony is not possible, it is not possible without tolerance, without understanding, without reason, and without the application of the soul faculties. Our life is designed by the

*... it is only your attitudes
that are depriving you of the
goodness and the abundance
of life itself.*

"Great Architect" to be a life of fulfillment, of enjoyment, and of constructive good. If you are not experiencing the fulfillment of life, and the constructive good that life has to offer, then you must, for your own sake, make the effort to become consciously aware of your attitudes of mind. For it is only your attitudes that are depriving you of the goodness and the abundance of life itself.

We live, or experience this earthly life for very, very short time in this great sea of eternity. Our mental body is not something that can be physically detected. It is composed of a mental substance from a mental world, and that

mental body will carry you, your consciousness, into another world when you leave the physical, which returns to the source from whence it came. It is this mental body that it behooves you to become aware of while yet on this earth planet, to become aware of the many levels that exist in your mental body because, my friends, you cannot control nor educate that that you are not yet aware of. And freedom is the effect of control. Without the effort to control the contradictory thoughts that exist within the mental body, your mental body, my mental body, you are not free. Unless we become aware of the promptings of those levels of consciousness, unless we become aware of those dictates within our

*The suppression of desire
is very detrimental to the
health and the welfare of
any form.*

mind, we cannot control them. And without the control of them, we become the victims of them. The experiences of unfulfilled desire are common to all species, not only the human race. For all form desires, for it is the very law of expression.

The suppression of desire
(continued page 13)

nvocation

*Father we are grateful for each and every day
For work and joy and sorrow, that there is tomorrow.
Thank you for laughter, a smile, a tear,
A kind word, a song bird, a sky of blue,
A friend that is true — we are grateful.*

eading

"Count your blessings, name them one by one; count your blessings, see what God hath done." These are the words from a song we sing at Serenity. When we think we are in shortages or that life is not going our way, it will help us if we just run this song through our minds. By changing the focus of our thoughts, our soul faculty of gratitude

rises. It is our thoughts that make our reality. We have control over our thoughts, so it is up to us to take charge of them and to direct them to the goodness in our lives. There is good all around and about us if we will but look. By thinking of the good in life, only good will return to us. So "count your blessings —."

enediction

May gratitude fill our thoughts, lift our souls and

bring us our divine right to all of the goodness of life.

Today's View of Past Frontiers

Dr. J. M. PEEBLES, A.M., Ph.D.

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

This beloved pioneer was born at Whitingham, Vermont, March 23, 1822, and lived to be a centenarian. His mortal remains were cremated, and the ashes scattered (by his own request) in an orchard in Los Angeles, California, February 18, 1922. He lacked but a few weeks of attaining his one-hundredth birthday. His parents were Scotch Calvinists, tracing their ancestry back to the 7th Century.

At the funeral of a school chum he heard the preacher condemn as hopeless and doomed this young man, who, to him, had always been such an honorable boy. The bereaved mother become insane, and Peebles turned atheist saying — "If God eternally damns this noble manly friend of mine I hate that God: the Devil could do no worse." Fortunately, an occasion arose where he heard a Universalist preacher; as a result he entered Oxford Academy, New York, being ordained in 1846. For six years he preached this

doctrine, of which he later said — "It was a beautiful faith and nothing more, I had no positive knowledge that if man died he lived again." At a later time, accompanying one of parishioners to 'a rapping medium' he was shocked, and therewith determined to expose the fraud to save his wealthy parishioner. Again he attended, and this time the raps came on his own collar, giving him an electric-like shock. He returned, again and again, to ponder and pray. On one visit he heard an uneducated Negro boy discourse for nearly two hours, while entranced, on a most difficult subject. He was further puzzled to find his church member, Rhoda Fuller, relative of Ex-President Fillmore, receiving automatic writing and clairvoyance. Through conscientious study he found the evidence proving the dead live on so overwhelming that he dared a sermon on 'Spiritual Gifts.' This aroused grave criticism. He immediately, and gladly resigned, identifying
(continued page 38)

NEWS and VIEWS

by Beverly Houser*

We can learn much about the spiritual path by reading about the experiences of a seagull named Jonathan in *Jonathan Livingston Seagull* by Richard Bach.

During Jonathan's earth life he accepted that he was more than his limited form, that he was not limited by his form and that the limitations upon him were from his own thoughts. Jonathan found his heaven on earth when he freed himself from the limitations of his own thinking. Without boredom, fear and anger in his thoughts, Jonathan lived a long and fine life.

When Jonathan left the earth life, he found himself with others who thought as he thought. "For each of them, the most important thing in living was to reach out and touch perfection in that which they loved to do . . ." Jonathan realized that thousands of lives needed to learn that "there is more to life than eating, or fighting, or power. . . ." and that it takes another hundred lives to begin "to learn that there is such a thing as per-

fection and show it forth." He learned that "we choose our next world through what we learn in this one."

Jonathan learned "to fly as fast as thought, to anywhere that is" and he began "by knowing that he had already arrived." "The trick . . . was for Jonathan to stop seeing himself as trapped inside a limited body . . . The trick was to know that his true nature lived, as perfect as an unwritten number, everywhere at once across space and time." He was taught to keep striving to understand "the perfect invisible principle of all life," and "to keep working on love." Jonathan's demonstration of love was to give the truth he had seen to gulls in the flock on earth who were searching for the truth. He taught them that the body "is nothing more than . . . thought itself, in form you can see." He taught them that if they would break the chains of their thought they would break the chains of their body.

Jonathan's experiences are demonstrations of the spiritual path as taught by *The Living Light* philosophy—that "we are formless and free, whatever we think that will we be," and "heaven is not a place we go to, it is a state of consciousness that we grow to here and now."

NEW EXPERIENCES AND NEW ATTITUDES

continued from page 9

is very detrimental to the health and welfare of any form. For in suppressing Infinite, Divine Energy, or God Energy, it disturbs the mental equilibrium of our mental body. We find then ourselves frustrated, filled with obstructions, and life loses the beauty, and the goodness, and the purpose for which it has been designed. This philosophy teaches clearly to educate or to fulfill all desires within your mind. To educate a desire, is to cast the light of reason upon it for we find so many things that we want, and so much we would like to do. God has granted unto all of us the ability to accomplish anything that we choose to accomplish. It is possible for all people to have whatever they choose to have. The problem lies in the lack of effort to choose, and once having chosen, to pay the price of attainment or fulfillment.

*... once you knock upon
the door of opportunity, the
path is as easy, as clear, and
as simple, as you choose to
make it by the control of
your own judgments.*

So often before the victories of accomplishments

in life we quit, only to go upon another path of desire to try another way. We quit because we judge that there is too much effort and it is too much of a struggle. I can assure you, my friends, that once you knock upon the door of opportunity, the path

*All of the goodness in life
that we all are seeking is
waiting in front of us.*

*All we need to do is accept
that possibility. Through
that law of acceptance the
will of God moves, and brings
unto you your heart's desire.*

is as easy, as clear, and as simple, as you choose to make it by the control of your own judgments. All of the goodness in life that we all are seeking is waiting in front of us. All we need to do is accept that possibility. Through that law of acceptance the will of God moves, and brings unto you your heart's desire.

If it is in the school of your own evolution to learn the benefit and wisdom of patience, then you shall wait for the fulfillment of your desires in keeping with the laws that you alone have established in this evolution long before you entered this earth realm. But do not look backward to blame the errors of
(continued page 24)

Under the sorcerer's powerful spell, Ahrinziman becomes his pupil.

The Strange Story *of*

by Anita Silvani

AHRINZIMAN

CHAPTER IX

MY EVIL GENIUS

Continued from last issue—

I brought my horse with me to Jelal-ud-din's house, and suffered no one but myself to attend to the faithful animal, no other hand but my own to touch it. And many were the long rides I enjoyed, as we sped like the wind across the wide plain. Had I been asked to resign my horse and live shut up, as in the days I spent in the Temple of Amurath, I should soon have wearied of the confinement, but Jelal-ud-din, in his wisdom, sought not to trammel the freedom of my movements, and I came and went as I listed, rode or studied as I felt inclined. All he exacted from me was an oath that under no circumstances, while my life on Earth should last, would I impart to another the mysteries I had learned from him—an oath which I faithfully kept during

my mortal life, and which I only break now because Jelal-ud-din himself no longer desires that I should keep it.

My Master devoted himself first to instructing me in the various methods of using my psychic powers, and showed me how to make them subordinate to my will. In the Temple I had been the blind, often the unconscious, instrument whose powers were used by others. Jelal-ud-din taught me how to use them myself, and initiated me into the mystery of leaving my body at will and roaming through the Spirit Spheres, and holding communion with their inhabitants. He warned me, however, never to attempt this unless he was with me, as I had not yet attained to the degree of knowledge and power which would render me safe in doing so. I pressed him very

THE STRANGE STORY OF AHRINZIMAN

earnestly to give me this knowledge, but he would not do so, although he promised that later on he would in all respects satisfy my desires. He declared that as yet the time had not fully come when it could be imparted to me, and I felt when he said this what I had felt more than once before, that he showed me enough to make me of use to himself, and to whet my appetite for more, yet always held in his own hands a certain reserve of knowledge which kept me dependent upon him.

He would send my disembodied Spirit to visit certain places and people of whom he desired to obtain secret information, and was able to obtain from me perfectly clear descriptions of what I beheld or heard, although I myself, on waking from my semitrance, only retained a confused consciousness of where I had been. Not till long afterwards did I learn to what use he put the knowledge he gained.

When I first saw Jelal-ud-din I thought, as I have said, that he was about forty years of age, but when I came to know him I changed this estimate, for ten times forty years would not have sufficed for the accumulation of all the

knowledge and experience which he had acquired, and I was not surprised to learn that he was one of those strangely gifted beings who, having discovered the secret of how to defy the assaults, of time and arrest the decay of the earthly body, are able to prolong their earthly lives for an indefinite period. What this secret was he did not impart to me, nor did he show any desire to speak of his past history, but from many little circumstances I gathered that there had been incidents in that past which filled his Soul with intense bitterness towards all in a position above him, and gave him an antagonistic feeling to most of his kind. And while he thirsted always for more and more power to control the forces of the Unseen Universe around him, it was chiefly in order that through their aid he might humiliate the powerful Rulers of men who sought his help, or whom he was able indirectly to influence.

Jelal-ud-din's occupations were many and secret, and his wonderful reputation for skill, both as a magician and as a practitioner of medicine, was due to no mere charlatanism, but to a real and profound knowledge, not only of the anatomy of the human body,

(continued page 17)

Dictionary of

The Living Light Philosophy



*H*ealth is harmonious action. The law of harmony governs health.

*P*eace is harmony and power.

*R*hythm is repeating the same goals time after time, day after day, until finally they have been reached. Rhythm is the law governing wealth.

*S*ense functions are the functions of the physical and mental. They create the physical and mental bodies.

*S*oul faculties are the attributes of the soul. Their expression is what creates out of the Divine Essence, known as Spirit, the spiritual body.

*S*elf-concern is a reliance upon yesterday's experiences accepted in consciousness, and that reliance upon yesterday is a total denial of today.

*S*ympathy is a sense function guided and controlled by self-interest.

*Y*ellow is the color of Divine Wisdom and illumination. It is the color of the pineal gland.

THE STRANGE STORY OF AHRINZIMAN

continued from page 15

but of chemistry, and the action of the various drugs which he prescribed. He carried on a perfectly legitimate and even beneficial business in curing many people of wounds and diseases which would have appeared to be fatal, and while he exacted a handsome reward for these services from the rich he gave time and skill for nothing to those who were poor, and was ever generous in assisting the truly unfortunate, so that he had fairly earned the title given him by many of the "Good Doctor." Well would it have been for him and his immortal welfare if he had confined the use of his power to such ends, but with the paradoxical contradictions of this man's strange character, he was as ready, or even more so, to use his skill in furthering an evil as a good purpose, and were the payment made to him sufficient to tempt a strange avaricious love of hoarding which he showed, he would kill even more readily than cure.

He had a large number of clients who sought his aid either to remove troublesome rivals or to blight the prospects of those against whom some spite was cherished. He also sold certain love potions,

which really did cause those who drank them to exhibit, at all events for a time, the most intense passion for one towards whom they had previously shown indifference or dislike. He cast spells over some, and sold charms and amulets to others, which certainly appeared to possess the virtues he claimed for them. To my inquiry whether there was indeed power in the drugs he sold, and the charms and spells he cast, he replied with his sardonic smile:

"In the little phial I gave to yonder love sick maid who hath but just left us there was naught but a little water and some drops of a powerful drug, which soothes the nerves and calms the brain, and produces that pleasing sensation of repose which is the first essential to the thorough enjoyment of amorous thoughts. But that phial and its contents have been subjected to my magnetic influence, and have absorbed so much of my personality that they now form a focus to which my thoughts can travel, as on a slender thread of magnetic communication. I can thus project my will unto the person who has drunk of my drug, and I can cause him or her to feel the sensations I desire they should feel, in a greater

(continued page 19)

What has been the experience of those who have advanced truth?

THE P E N E T R A L I A

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

Continued from last issue—

by Andrew Jackson Davis

QUESTIONS ON THE DESPOTISM OF OPINION

What has been the experience of those who have sought for knowledge in the empire of Nature? (*continued*)

“Galileo and Socrates are examples of the sacrifices men have sometimes made for the advancement of truth, under adverse circumstances, and against the preconceived ideas, prejudices, and superstitions of ignorant ages. Columbus, Fulton, and Franklin, were all opposed, each in his particular path of discovery, by the public sentiment by which they were surrounded, and nothing but their actual and unequalled triumphs saved them the reputation of being fit subjects for an insane asylum.

“How much does the world owe to Leinnitz, Leverrier, Lambert, Michael Angelo, Delambre, Descartes, and Galvani, for their painful and laborious mathematical

calculations, composition of forces, and great analysis. Blot their discoveries from existence, and all becomes dark, chaotic, and given to uncertainty.

“It was fashionable twenty years ago to deny that the earth was more than six thousand years old, but the geological researches of Dr. Buckland, Professor Silliman, Dr. John Pye Smith, Mr. Lyell, President Hitchcock, and others, have proven by incontrovertible facts that it must have existed for many hundreds of thousands of years. And yet so far from these investigations leading to atheism, they lead to a true knowledge of nature. Those who contend for the limited existence stand on the very verge of denying indirectly the existence of a divine power, and uproot the whole system of natural
(*continued page 40*)

THE STRANGE STORY OF AHRINZIMAN

continued from page 17

or less degree, according as I am able to enter into their sphere, and then in very truth they will exhibit those emotions which I have desired that they should show; they will feel sorry or glad, ill or well, at my bidding."

And with his amulets and charms it was the same. In them there would be certain properties calculated to assist the effects he desired, but it was the intellect and powerful will of the Sorcerer himself which gave them their strongest virtue. The powerful magnetism of a man like Jelal-ud-din once imparted to a wand or ring or other article will remain so long as the object lasts in an entire state, or until a more potent influence is brought to bear upon it. It is this magnetic influence which constitutes the peculiar virtue of these charms, because it makes of the object so magnetised a powerful focus of attraction for a number of Astral creatures of every kind. These, being once attracted to the object, cling to it, much as iron does to loadstone, and the possessor of one of the magic (or magnetic) charms can, if he but possess the requisite knowledge, use the Astral beings who have been brought under the domin-

ion of the original possessor's influence to carry out any desire which he, the actual holder of the charm, may wish.

Many a time have I beheld these phantasmal beings hovering around Jelal-ud-din and myself as we sat poring over ancient parchments which he had obtained from the archives of Magicians who had long since passed from their earthly bodies, but whose magnetic influence still clung around these embodiments of their thoughts and studies. But as I only beheld these Astral beings dimly, and as the explanations of their nature and powers which Jelal-ud-din gave me were mixed with a good deal of error as well as much truth, I shall reserve my account of them till the second half of my story, when I myself beheld them with the clear unveiled eyes of the spirit, and learned how difficult was the attempt to study them from the mortal side of life, where the earthly envelope imposes so many restrictions of the sight and hearing of the Soul.

It is not given to many mortals to behold these Astral forms of life at all. The faculty which would enable man to do so is seldom found in more than the germ state during

(continued page 21)

Mediumship has its 'cross' as well as its 'crown.'

A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

CHAPTER IV.

PRACTICAL ADVISE TO SENSITIVES.

Continued from last issue—

The Responsibility of Mediumship.— You should consider whether you are prepared to face the difficulties; to work and wait; to persevere in spite of odium and ostracism on this side and the possible attacks of the 'dwellers on the threshold' on the other; whether you will suffer and be strong, and consecrate your energies in an altruistic spirit to the Cause of Truth and Progress in the service of enlightened spirits for the good of Humanity. If you are ready to do this and endure, we wish you God-speed and the wise guidance of true and kindly spirit teachers, and we trust that you will find our advise of service to you in your studies.

Practical Suggestions.—

If you have had any reason to suppose that you are mediumistic and can devote

sufficient time and thought to the subject without unduly interfering with your present occupation, and decide to try to develop your powers, you will do well to study carefully the preceding chapter on 'Circleholding,' and then, if possible, obtain the assistance of several good and sympathetic friends and form a circle as nearly as possible on the lines mentioned there. If you can secure the help of someone who has had experience, especially if he is 'impressionable' and can realize what the spirits desire to accomplish, you will be fortunate, as he, by his sympathy and advice, will be able to guide you and facilitate the work.

Cultivate and give expression to an aspirational frame of mind. If you *really* want anything you generally ask for it and try to get it. Why not pray, then? Or, in other words,

(continued page 28)

THE STRANGE STORY OF AHRINZIMAN

continued from page 19

the life of the Soul in the spheres of that planet upon which it has found incarnate life. Many Spirits who have passed the first stage of earthly existence cannot even perceive them. They assure those mortals with whom they communicate that such forms of life do not exist, their limited knowlege (and ignorance that it is limited) preventing them from realizing that a still more etherealized form of sight than they, even as Spirits, possess, may be needful to show theses things which are invisible to them even as the things of the Spirit World are invisible to mortal eyes. To behold clearly, and to judge truly, the nature of these aerial phantoms of the astral plane requires a peculiar and very irksome process of development, which few mortals would care to undergo, while fewer still possess the needful qualities of super-refined Soul-sight.

That which has been denominated "Astral matter"

exists not alone in the spheres around the planets but extends through all the Universe, constituting in fact a hitherto unrecognized element of that Universe. The term "Astral matter" (so called for lack of a better word to express the difference between Spiritual and Material matter), is used to describe that coarsest and most gross form of Astral Life found in the Earth Plane and in close proximity to material life, whose elements largely in the formation of those Astral bodies which form a second shell, as one may say, to the Soul, during its life on Earth and on the Earth Plane. This gross form of Astral Life being mixed largely with physical atoms may be, and often is, perceived by clairvoyants of a low degree of power, and being thus seen is often mistaken for the true Soul-envelopes of those who have passed from Earth life, and who may even have passed to the second sphere, leaving this Astral shell to disintegrate alone.

(continued next issue)

* * * * *

*He who hurts another
Shall live to see the day
When all his selfish motives
Pain shall take away.*

— The Wise One

Celestial messengers communicate with all who are receptive.

iscourses

from

The Spirit World

Dictated by Stephen Olin through Rev. R. P. Wilson, 1853

Continued from last issue—

It may rather be considered prophetic of universal spiritual intercourse, inasmuch as the expression "heaven opened" implies a progressed state of humanity, when without hindrance the portals of the skies shall hail with gladness visions of the ascending spirit. It also proclaims the truth, glorious for humanity, that the light, love, and wisdom of the upper spheres shall descend to cheer and bless the earth. It shows also that earth's inhabitants will soon progress to such a plane of development, that they will receive with gladness the instructions and influences that will be communicated by messengers of Light—"an innumerable multitude, that no man can number."

Looking forward and tracing earth's future destiny, I see the columns and towers of superstition give way before the advancing tide of truth, that pours its incessant

influence upon all minds, and is penetrating all hearts. Again, I see majestic forms of exceeding beauty occupying the former habitations of darkness and cruelty. "The wolf dwells with the lamb—the leopard lies down with the kid—righteousness covers the earth"—peace spreads her ensigns of tranquillity, and the banner of friendship gloats as one wide-spread ensign of affection, from pole to pole.

If this be the result of a *union* between heaven and earth, why, in the name of humanity's prosperity, are the means—the only means to accomplish this result—so violently opposed—opposed, too, by the pretended advocates of spiritual intercourse—the professed guardians of celestial truth? Long, long have the churches been toiling to redeem and elevate the world; yet how slow the progress! And why is this? Has the Church the keys of spiritual

DISCOURSES FROM THE SPIRIT-WORLD

light and darkness? Can she control the agencies of heaven and earth? Why has it not been done? But has not earth rather chained the Church to the iron stake of immovability? Why do reforms among mankind generally commence outside of the communion of the Church, if she is true to her duty? The spiritual Zion must arise and shine in heaven's own light, or her darkness will become more visible. Errors that weigh like an incubus must be laid aside, ere her chariot wheels can move with divine velocity. Away with bigotry and superstitious dread—venture upon the all-embracing principles of universal brotherhood, and let the expanding benevolence of the great heart of Christendom pulsate in unison with the divinity that dwells in the inner being of every immortal spirit. Then shall the benignant smiles of the impartial and all-comprehending Father rest upon the messengers of peace, and beautify the multitudes of earth with heaven's celestial drapery.

In concluding our present interview, it may be well to enumerate the conclusions to which we have arrived. We have seen that there are three universally diffused elements

or principles, of as many degrees of refinement. The first, or electrical atmosphere, serves to impart motion and external vitality, and is the great medium of locomotion for all worlds, systems, and beings in the universe. The second, or magnetic element, is the internal vital substance that affords a medium for the spirit's communion with spirit, in all worlds, and constitutes the middle or intermediate element of the spiritual body, and unites all external substances to the central life within. The third, or spirit-principle, is the most refined of all elements, save the most interior life of the immortal spirit, and the superlatively glorious and ineffably brilliant Sensorium of Deity. This spirit-principle is the medium of the immortal spirit—the highway of its celestial passage. Fourthly, we have seen that locomotion is an essential property of the soul. An insatiable thirst for knowledge and wisdom constantly urges it forward along the ascending road of progression. Adapted to the wants of the spirit, we have seen that the realm of the spirit's locomotive powers is immeasurable and perfectly fitted for its activities.

(continued next issue)

NEW EXPERIENCES AND NEW ATTITUDES

continued from page 13

the past for the trials of the present. Look to the moment of the now, for in this moment you have the power within you to accomplish whatever you choose to accomplish.

*... stop blaming outside
and you will find out very
quickly what is going on
inside.*

Learn to encourage yourselves, my friends, for there are few on this earthly realm who are willing to encourage you for any length of time. For we can only grant to another what we are granting to ourselves. And so few of us have learned to encourage ourselves.

This year, as was forecast last Sunday, offers to you one of the finest years that there have been in many. It is a year of opportunity as never before experienced for many, many, many years. If you are willing to make the changes necessary in your attitudes towards life, then you will experience the goodness that this year of '78 has to offer. I personally firmly intend to accept the goodness that is waiting for me. For my God is not a small God, and my God is not a stingy God. When we free our-

24

selves from telling God what kind of God that He is, when we accept that it is a God of goodness, then will we experience that type of God in our life. It is our mental world, created by the dictates of our mind, that stand between us and all of the goodness and fulfillment of life that is our divine, eternal right to experience.

Remember, my friends, stop blaming outside and you will find out very quickly what is going on inside. Remember that the human mind by its very nature is very tenacious. It strives to defend whatever it has accepted. And so if we want to free ourselves, and if we truly want truth, then we must accept the right of all, of all expression in life. Because truth needs no defense, and we cannot experience that fullness, that freedom, and that truth, as long as we limit the experiences of life, as long as we dictate how things shall be. Let us free ourselves today from the dictates of what tomorrow is going to be and let us make tomorrow by becoming consciously aware of our attitudes towards today. It is this moment that this philosophy is basically interested in. For we know if you change this moment for the better, you will never

(continued page 26)



DIVINE HEALING PRAYER

I accept that the Divine Healing Power
Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.



VIEWS OF OUR HEAVENLY HOME

continued from page 8

ahead *over* and *under* and *around* and *between* the tracks of other trains, speeding to other destinations at the safe rate of twenty thousand miles in every sixty minutes!

Now just here it must be written, and not be forgotten, that our feminine Sun has been on a visit to her mother, who lives among the "Sweet influences of the Pleiades," *only twice* since her birth; and it must be further affirmed, that, since she (our Sun) bore these later children (viz., the Earth, Venus, Mercury, and the inner asteroids), she has

"not had time" to take them to see their effulgent grandmother! For, let it be recorded that our prolific solar mother produced these later little ones when she was in the perihelion of her last journey. And it has been estimated that it would consume about eighteen millions and two hundred thousand years for our sun, although constantly travelling twenty thousand miles an hour, to carry her splendid great family back to the Pleiades, so that they might all see their gorgeous, royal, star-crowned grandmother, Alcyone!

(continued next issue)

* * * *

NEW EXPERIENCES AND NEW ATTITUDES

continued from page 24

again be concerned about your tomorrows. You will never have to worry about entering heaven or hell; for this moment, you will rise in consciousness, through a little effort, to enter the gates of heaven, which is a state of consciousness that all of us are

*... if we want to free ourselves,
... then we must accept the
right. . of all expression in life.*

growing to. It is not a place, my friends, that any of us are

going to go to. If we do not have heaven in our consciousness and in our heart today, we cannot enter it tomorrow. Free yourselves from the fear of hell by changing your attitude this moment. Then you won't have to worry whether the angels and their harps will be there to play your tunes — you will know where you are because you will know yourself—and when you know yourself, you will be free, you will be filled with the joy of life which is indeed the demonstrable will of God.

Spiritual Healing

by Miriam Bostwick*

"Peace, the power that healeth, is guiding all my thoughts, acts and deeds, as God and I go hand in hand living a life of joyful abundance." It is so given in Serenity's Divine Healing Prayer. However, until we learn to control our constant judgments as to how our desires will be fulfilled, we cannot possibly know peace. The mind knows only duality. One moment it wants one thing; the next moment it wants another, depending upon the levels of consciousness it is expressing at that given moment.

Through control of the

mind, which comes from understanding first the patterns it expresses, we free ourselves so that the soul can express. When on a soul level, the absolute power of God is then accepted that all things shall happen in the right way at the right time. And when we are free of our judgments, we find the peace that brings us to a state of perfect health, for we have harmony, the law of health. We must express Divine Will to have balance and peace; the self-will of judgment obstructs the flow of the Divine energy.



*Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.**

A GUIDE TO MEDIUMSHIP

continued from page 20

petition your spirit friends to help you? Why not send out longing desires to the Source of all Power, so that you may relate yourself harmoniously to the great stream of psychic potency which flows all around and through you, and, by becoming attuned, realize its existence and strength?

Caution and Restraint Needed.— On some occasions you will probably feel stimulated and so 'stirred up' that you will be inclined to continue the sitting beyond the limits which are healthful and wise. After a time, in a prolonged seance, most mediums experience a perceptible change, and weakening, in tone or quality of the conditions, frequently accompanied by a feeling of chilliness and weariness. If such sensations affect you, regard them as a warning that the seance has lasted as long as is good for you, and close it as soon as you are able. The spirits are generally good-natured and willing to do all they can, and unless you protect yourself they may unduly prolong the sitting without realizing the injury they are inflicting upon you. Experienced spirits protect their mediums by taking

control of this matter and ordering a cessation when *they* consider it wise and necessary, but until you have friends who will guard you in this way you must protect yourself.

Abuse, Not Use, Dangerous

Never forget that your *nervo-vital* energy is used and expended in the exercise of your mediumship, and that the supply is limited, hence the necessity for care and moderation. Too frequent, prolonged, or discordant seances; inharmonious conditions and sittings, when you are already jaded and exhausted, are therefore to be avoided. If you make excessive demands upon your energies, nervous prostration and derangements are an almost inevitable consequence. It is not the *use* of mediumship but its *abuse* that is dangerous — perversion and excess are as injurious in this direction as they are in others, whereas temperate and healthful exercises are strengthening and exhilarating. If you feel 'run down,' decline to sit. If you feel that the circle is inharmonious, or that the sitters are depleted and exacting, refuse to sit.

(continued next issue)



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A WANDERER IN THE SPIRIT LANDS

continued from page 4

my earthly life, I could easily trace many thoughts and suggestions, many of my higher aspirations, to his influence; and it was his voice that had so often spoken to me in warning or in comfort when I struggled on almost overwhelmed with my terrible position on first entering the spirit world. In the days of darkness I had been faintly conscious of his form flitting in and out of my little cell, and soothing my terrible sufferings with his magnetism and his wonderful knowledge and power.

On returning to the Twilight Land from the darker spheres I had visited, I felt almost like returning to a home, for, bare and shabby as my room looked, and small and narrow as it was, it yet held all my greatest treasures; my picture mirror in which I could see my beloved, and the rose, and the letter she had sent to me. Moreover I had friends there, companions in misfortune like myself, and though we were as a rule much alone, meditating upon our past mistakes and their lessons, yet at times it was very pleasant to have one friend or another come in to see you, and since we were all alike, men who had disgraced our-

30

selves by our earthly lives and were now seeking to follow the better way, there was even in that a bond of sympathy. Our life, could I make you fully realize it, would indeed seem strange to you. It was like and yet unlike an earthly life. For instance, we ate at times a simple sort of good provided for us, it would seem, by magic whenever we felt hungry, but often for a week at a time we would not think of food, unless indeed it was one of us who had been fond of good eating on earth, and in that case the desire would be much more frequent and troublesome to satisfy. For myself my tastes had been somewhat simple, and neither eating nor drinking had in themselves possessed special attractions for me.

There was always around us this twilight, which was never varied with dark night or bright day, and which was most especially trying to me in its monotony. I so love light and sunshine. To me it was ever as a life-giving bath. I had been born in a land of earth where all is sunshine and flowers.

Then although we usually walked about this building and the surrounding country much as you do, we could float a little at will, though not so
(continued page 32)

Serenity Students

*by Sandy Haeberle**

When man feels need, he denies his divinity for God has given man everything. If man only accepts that great truth, it shall manifest for him. So very often we desire a new car, trip abroad or even a greater understanding, but we only see the obstructions of lack of money, shortage of time, or our own frailties. We find a greater false security in the lack and limitation patterns of our mind than in God's promise of divine abundance through acceptance. This pattern clearly demonstrates that we must love our misery or we would not continue to live in denial.

Eventually, this control of the mind over our eternal soul must bow as we tire of our miserly existence. "Irritation wakes the soul" and it is truly

irritating to live in need. In this eternal moment of now we are setting forth through our own thinking the laws which will control the reality of tomorrow. The mind loves to entertain thoughts of poverty for that is the denial of God. The demonstration of abundance is a threat to the brain's control.

We have merited knowing the truth of God's divine abundance through The Living Light philosophy. Now we have the responsibility to demonstrate it for "lack of use is abuse." We have only to accept in consciousness that whatever we desire is already on its way to us. Let us not dictate how or when it shall arrive but release it to God, praying that it will be what is right for us.

* * * * *

*The uneducated ego hears only the echoes
of its own unfulfilled desires.*

—The Wise One

A WANDERER IN THE SPIRIT LANDS

continued from page 30

well as more advanced spirits do, and if we were in a great hurry to go anywhere our wills seemed to carry us there with the speed almost of thought.

As for sleep, we could spend long intervals without feeling its need, or, again, we could lie and sleep for weeks at a time, sometimes semi-conscious of all that passed, at others in the most complete of slumbers. Another strange thing was our dress—which never seemed to wear out and renewed itself in some mysterious fashion. All through this period of my wanderings and while I was in this abode it was of a dark—a very dark—blue color, with a yellow girdle round the waist, and an anchor worked in yellow on the left sleeve, with the words, "Hope is Eternal," below it. There were close-fitting undergarments of the same dark color. The robe was long and such as you see penitent brotherhoods or monks wear on earth, with a hood hung from the shoulders, which could be used to cover the head and face of any who desired to screen their features from view; and indeed there were often times when we wished to do so, for suffering and remorse had made such changes in us that we were

often glad to hide our faces from the gaze of those we loved. The hollow eyes, sunken cheeks, wasted and bent forms, and deep lines suffering had traced upon each face told their own story but too well, and such of us as had dear friends on earth or in the spirit land still grieving for our loss, sought often at times to hide from their eyes our disfigured forms and faces.

Our lives had somewhat of monotony about them in the regular order in which our studies and our lectures followed each other like clockwork. At certain stages—for they did not count time by days or weeks, but only as advance was made in the development of each spirit — when a lesson had been learned, in a longer or a shorter time according to the spiritual and intellectual development, the spirit was advanced to a higher branch of the subject studied.

Some remain a very long time before they can grasp the meaning of the lesson shown to them; if so, the spirit is in no way hurried or pressed on as is done in earth education, where life seems all too short for learning. As a spirit a man has all eternity before him and can stand still or go on as he pleases, or he may remain

(continued page 34)

In Our Thoughts

Brother

Dan Carrillo

Eddie Carrillo

Pete Carrillo

Dean Cavender

Francis M. Gelardi, Jr.

Isa Goodwin

Jonquil

Harold Lucas

Irene Lucas

Erick Othberg

Snowflake

Britta Upstrom

Esther Yavneh

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.

A WANDERER IN THE SPIRIT LANDS

continued from page 32

where he is till he has thought out and grasped clearly what has been shown, and then he is ready for the next step, and so on. There is no hurrying anyone faster than he chooses to go; no interference with his liberty to live on in the same state of undevelopment if he wishes, so long as he interferes with the liberty of no one else and conforms to the simple rule which governs that great Brotherhood, the rule of freedom and sympathy for all. None were urged to learn, and none were kept back from doing so; it was all voluntary, and did any one seek (as many did) to leave this place, he was free to go where he would, and to return again if he wished; the doors were closed to none, either in going or returning and none ever sought to reproach another with his faults or shortcomings, for each felt the full depth of his own.

Some had been years there, I learned, for to them the lessons were hard and slow to be learned. Others, again, had broken away and gone back to the life of the earth plane so many times that they had descended to the lowest sphere at last, and gone through a course of purification in that other House of Hope where I

had first been. They had appeared to go back instead of forward, yet even this had not been in truth a retrogression, but only a needful lesson, since they were thus cured of the desire to try the pleasures of the earth plane again. A few, like myself, who had a strong and powerful motive to rise, made rapid progress, and soon passed on from step to step, but there were, alas! too many who required all the hope and all the help that could be given to sustain and comfort them through all their trails; and it was my lot to be able, out of the storehouse of my own hopefulness, to give a share to others less fortunate who were not blessed, as I was, with a stream of love and sympathy flowing ever to me from my beloved on earth, cheering me on to fresh efforts with its promise of joy and peace at last.

* * * * *

And now was given me a fresh source of happiness in being able to spend a certain time on earth with my darling, when she was able to be made fully conscious that I was there. Many times had I been to see her unknown to herself. In all my wanderings I had found time to snatch brief
(continued page 36)



Children's Corner



The number 7 means understanding. Understanding is good because then people can be in peace.

Jaye Chillas, Age 13

Accepting changes is when you have changes all through your life. Like one year you go to bed an hour earlier and the next year you go to an hour later we have changes in are life for experiences.

Lisa Toquinto, Age 9

We have love because God gives us love. I accepted that I could do better in school and I made a change in my grades.

Michael Field, Age 7 1/2

God loves me and He gives me peace.

Jessica La Rue, Age 4

When you accept change you have got to give it to God and not worry about it. If you lose something, and you think about it all day you probly would not get it back. If you lose something, and you give it to God you will probly get it back.

Jon Chillas, Age 12

When your in rejection, you feel dizzy because the little me takes control and you don't feel so good. And so when the little me is finished you feel you shouldn't have done it, because you shouldn't have the little me is not fair to you because you feel bad.

Michael Field, Age 7 1/2

A WANDERER IN THE SPIRIT LANDS

continued from page 34

happy moments to go to earth and look at her; and now, although I was still almost invisible to her eyes, yet she could tell that I was present and could feel my touch when I laid my hand on hers. She would place a chair for me beside her own that we might sit side by side again, as in the dear old days that were gone. She would speak to me and could hear faintly what I said in answer, and could even distinguish dimly my form. Ah! the strangeness, the sadness, and yet the sweetness of those meetings between the living and the dead!

I would come to her with my heart full of the bitterest anguish and remorse for the past. The sense of shame and humiliation at what I had become would be such that it seemed hopeless for one such as I was to rise to higher things, and the sight of her sweet face and the knowledge that she believed in me and loved me in spite of all, would soothe my heart and give me fresh hope, fresh courage to struggle on. From the desolation of our lives there grew up in those strangely sweet meetings a trust and hope in the future

that no words can describe.

I learned that she had been developing her powers, and studying how she could use the truly wonderful gifts which she possessed and which had lain dormant for so long, and she was greatly pleased to find how well she was succeeding and how rapidly the curtain which shut me out from her was being drawn aside. Then there came to us another pleasure. My beloved had found a medium through whose peculiar organization it was made possible for a spirit to clothe himself again in the semblance of an earthly body, similar in appearance to his own and recognizable by the friends he had left on earth. I was now enabled to materialize (as it is termed) a solid hand with which to touch her. Great was the happiness this gave to us both, though I was as yet denied the further pleasure of showing myself to her. I was told I could not do so without bearing on the materialized face the traces of my sufferings, and it would only have pained her to see that. Later on, when I was more advanced, I should show myself clearly.

(continued next issue)



When the Titanic sunk, W. T. Stead passed to the world of spirit.

The Blue Island

EXPERIENCES OF A NEW ARRIVAL BEYOND THE VEIL

Communicated by W. T. Stead

Recorded by Pardoe Woodman & Estelle Stead

PREFACE

Continued from last issue—

Mr. Woodman came about nine o'clock. We sat chatting by the fire for a few minutes; then we felt father come in, and we sat at once. Father's manner was exactly as it used to be when here in the body, and he wanted to get something important done. He must concentrate on that and on nothing else. Directly we sat, Mr. Woodman's hand began to move, and father wrote words to this effect: "I have my message ready, and if you do not interrupt I hope to succeed in getting it through." He wrote at tremendous speed, and in about half an hour had given his message. Having finished, he gave directions that it should be read through and punctuated, if necessary. Then left us, not a word about anything else. It was a strenuous half-hour for us all, but it was worth it. The

message was printed the next day and many thousands distributed to those visiting the Cenotaph that year. The 1921 message was given in the same manner, and thousands of copies of the two messages, now printed in pamphlet form, were distributed on Armistice Day, 1921.

It was soon after giving this last message, that father expressed the wish that we should sit for the messages given in this book. We had felt for some time that he was wanting us to sit for a series of messages, but asked that if this were so he would give us definite instructions to this effect from an outside source. This he did by asking Mrs. Kelway-Bamber, the author of "Claude's Books," at a sitting which she was having with Mrs. Leonard, to tell us that it was quite true he did wish us to sit for a series of messages
(continued page 42)

FABLES for young and old

THE EAGLE, THE CAT & THE SOW

An Eagle had built her nest in the top branches of an old oak tree and hatched her young ones there. Down below in a hole in the middle there lived a Wildcat who also raised her little wildkittens there, and at the very roots of the tree an old Sow had scooped out a very comfortable home for her litter of tiny pigs.

They all got along very well together and it made a splendid sort of apartment house until one day the Cat decided to make trouble. She went busy-bodying up to the Eagle and whispered to her, "Neighbor, I don't like to say nasty things about others, but that old Sow that lives downstairs keeps rooting around this tree and I think she means to bring the whole thing crashing down so she can feed her pigs with our babies."

That worried the mother

Eagle so much that she was afraid to leave home to get food for her little ones.

Then the gossipy Cat went down to the Sow and said, "Look, old lady, I hope you don't mean to go out today, because I heard that Eagle telling her children she would treat them to a nice fat pig the first time you went out."

"Mercy me," said the old Sow. "I shan't budge an inch." And she didn't and neither did the Eagle. The Cat, meanwhile, would sneak off at night and get food for herself and her kittens.

After a while the poor Eagle and the Sow and their families starved because of their fear of each other, and then the Cat ate them and their little ones and gave a few bits to her own youngsters.

The Point: *Never pay any attention to lying, busy-body gossips.*

Today's View of Past Frontiers

continued from page 11

himself with Spiritualism.

Dr. Peebles, a physician of ability, a great scholar, an outstanding orator, investigator and traveler, was editor of the **Banner of Light** for years.

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THE PENETRALIA

continued from page 18

theology. The supposition of Chateaubriand, that the earth was erected just as it is, with its millions of fossil-shells imbedded in the rocks, would overturn all the foundations of Dr. Paley's theory, and lead to the rankest skepticism. If the mountains hoary with age do not give evidence of their volcanic fires for many centuries—if the bones of fishes with their fins were not intended for motion—if the eyes of the fossil insects were not intended—then the most admirable adaptations of the animal economy do not show design or point with unerring certainty to the great Architect and Designer.

"Yet how often do the discoveries of true science pass unrecompensed, while the various systems of stultifying humbuggery meet with favor the eye and ear of the public. William Harvey, who discovered the circulation of the blood, met with detraction and persecution that destroyed his practice and reduced him to poverty, while the inventors of "cough lozenges," "flumex bitters," "liver pills," etc, roll in wealth, and dress in purple and fine linen. Before the time of Francis I., in the early part of the sixteenth century, the surgeons stanchd the blood,

when a limb was amputated, by the application of boiling pitch to the surface of the stump. Ambrose Bare, the principle surgeon to that king, introduced the ligature. A clamor was raised, and this experienced surgeon was hooted and howled down by the faculty of physic, who ridiculed the idea of "hanging human life upon a thread," when boiling pitch had stood the test for centuries.

"When Paracelsus, of Switzerland, introduced the employment of antimony as a medicine at the instigation of the Medical College, the French parliament voted it a crime, and passed an act making it a penal offence to administer it for any disease.

"The Jesuits introduced into Europe the Peruvian bark, and in England they at once rejected the drug as an invention of the father of lies. Frederick the Great took it in spite of the remonstrances of his physicians, and was soon restored to health. In 1792, Dr. Groerevett discovered the curative power of the Spanish fly in dropsy, but no sooner did his cures begin to be noised abroad than he was at once committed to Newgate by warrent of the president of the college of physicians, for prescribing cantharides internally.

(continued next issue)

gourmet's

delight

A recipe from *Serenity's*

Italian Dinner

ZUCCHINI RIPIENI

(Stuffed Zucchini Baked in Tomato Sauce)

To serve 4 to 6

1 1/2 cups tomato sauce
4 medium-sized zucchini,
scrubbed, but not peeled
1/4 cup olive oil
1/2 cup finely chopped onions
1/2 teaspoon finely chopped
garlic
1/2 lb. ground beef chuck
1 egg, lightly beaten

2 ounces finely chopped
prosciutto (about 1/4 cup)
1/2 cup fresh white bread
crumbs (French or Italian)
6 tablespoons freshly grated
imported Parmesan cheese
1/2 teaspoon dried oregano,
crumbled
1 teaspoon salt
1/4 teaspoon freshly ground
black pepper

Prepare the tomato sauce (recipe follows). Preheat oven to 375 degrees. Cut zucchini in half lengthwise and spoon out most of the pulp, leaving hollow boatlike shells about 1/4 inch thick. Set shells aside and chop pulp coarsely. Heat 3 tablespoons of olive oil in heavy skillet, add onions and cook over moderate heat for 8 to 10 minutes, or until soft and lightly colored. Add zucchini pulp and garlic and cook for about 5 minutes longer, stirring frequently. Scrape entire contents of skillet into a large sieve set over a mixing bowl and let drain.

Brown ground beef in a tablespoon of oil (over moderate heat), stirring frequently with large fork to break up any lumps. Drain.

In mixing bowl combine drained vegetables and meat. Beat into them the lightly beaten egg, prosciutto, bread crumbs, 2 teaspoons of grated cheese, oregano, salt and pepper and taste for
(continued page 43)

THE BLUE ISLAND

continued from page 37

which, he said, would tell of his arrival and some of his experiences on the Other Side.

Both Mr. Woodman and I are busy people, and can only give what spare time we have from our ordinary work to psychic matters, so that it was difficult to fit in times; therefore it was a few months before we had finished taking the messages. These were all given in the manner already described. They were not given consecutively, but definite instructions were given as to how the whole series was to be arranged.

Father's Foreword explains his object in writing this book, so there is no need to dwell on that here. When he started, he had a rather longer book in view, but decided later in favour of a short book as it is more likely to be read, can be published at a reasonable price, and so stand the chance of reaching more people. All who worked with my father here will know that such reasoning was characteristic of him.

The photograph given as frontispiece to this volume was taken by the Crewe Circle at Crewe in the autumn of 1915. In the spring of that year I had met Mr. Hope and Mrs. Buxton at the house of a mutual friend in Glasgow, and

they very kindly invited me to call and see them in Crewe, if I should ever have an opportunity to do so. Soon after my return to London father asked me to arrange to go to Crewe as he said he wanted to try and give me his picture on the same plate with mine. Accordingly I arranged to spend a weekend with some friends at Crewe and have some sittings with Mr. Hope and Mrs. Buxton.

I bought a box of plates in London and took them with me, and I can truthfully say that that box of plates never left my sight or my possession all the time I was there. I even slept with the box clasped tightly in my hands. We had our first sitting on the Saturday, when I obtained two extras, neither resembling my father. One was of interest because it was the picture of a lady who had appeared on a plate with my father when he was experimenting with Mr. Bournsell in the 'nineties. I took my box containing the rest of the plates away with me after the sitting; bought another box of plates in Crewe and took both boxes with me to the sitting on the Sunday. We did not use my first box at all at this sitting, and I kept it all the while just inside my dress.

(continued next issue)

GOURMET'S DELIGHT

continued from page 41

seasoning. Spoon this stuffing into the hollowed zucchini shells, mounding the top slightly. To bake the zucchini, use a 12-by-16-inch shallow baking dish into which 1 1/2 cups of tomato sauce have been poured. Then carefully arrange the stuffed zucchini on the sauce. Sprinkle tops with 1/4 cup of cheese, dribble a few drops of olive oil over them and cover the dish tightly with aluminum foil. Bake for 30 minutes, removing foil after 20 minutes so that the tops of the zucchini can brown lightly.

SALSA DI POMODORI (TOMATO SAUCE)

To make about 1 1/2 cups	3 tablespoons tomato paste
2 tablespoons olive oil	1 tablespoon finely cut fresh basil or 1 teaspoon dried
1/2 cup finely chopped onions	1 teaspoon sugar
2 cups Italian plum or whole-pack tomatoes, coarsely chopped, but not drained	1/2 teaspoon salt
	Freshly ground black pepper (a few grindings)

Heat olive oil until a light haze forms over it. Add onions and cook over moderate heat for 7 to 8 minutes, or until soft but not browned. Add the tomatoes, tomato paste, basil, sugar, salt and a few grindings of pepper. Reduce heat and simmer, partially covered, for about 40 minutes. Stir occasionally. Press sauce through a fine sieve. Taste for seasoning.

SERENITY EVENTS

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